

Maggie Lee Hayes -

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ALABAMA BAPTIST HISTORICAL SOCIETY

# MINUTES

OF THE

FIFTY-SECOND ANNUAL SESSION

OF THE

## Pilgrim Rest Primitive Baptist Association

HELD WITH

OAK GROVE CHURCH, PICKENS COUNTY, ALA.,

Commencing October, 5th, 1888.

*Elder A. J. Coleman, Moderator.*

*F. J. Goodman, Clerk.*

The next session will be held with Sarepta Church, Greene Co., Ala., 3 miles N. E. of Pleasant Ridge on Friday before the 1st Sunday in October, 1889.

CARROLLTON:

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1888.



## MINUTES.

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The 52nd Annual Session of the PILGRIM REST PRIMITIVE BAPTIST ASSOCIATION, held with Oak Grove church, Pickens county, Ala., on the 5th, 6th and 7th days of October, 1888.

1. The Introductory Sermon was preached by Eld. A. J. Coleman from Mat. 5c., 14th v.—Ye are the light of the world: a city set upon a hill cannot be hid.

2. The Association was then organized by calling for letters and delegates from the several churches: Bethany, O S Harris and A Jones; Pilgrim Rest, A J Coleman, F J Goodman and J N Blanton; Liberty, C Hollingsworth, J M Stapp and J M Carver; Salem, J A Darr and G J Hollingsworth; Sarepta, John Scarborough L E Jones and Eld. N B Jones; Pilgrims' Hope, E H Patrick; Kennedai, by letter; Oak Grove, B S Farmer and A Massingill.

3. The Association now being organized proceeded to elect Moderator and Clerk, whereupon A. J. Coleman was elected Moderator and F J Goodman Clerk, by acclamation.

4. Called for Bill of arrangement, which was handed in and adopted, and committee discharged

5. Called for reading the Constitution, Articles of Faith and Rules of Decorum.

6. Called for correspondence from the Associations, whereupon the following responded: From Buttahatchie, Eld S C Johnson, C Nanse and W A Gibson; Tom Bigby, by letter; Zion's Rest, Eld. N L Pace and J C Carpenter; Hopewell, W L Beal,

7. Appointed a committee on Finance: J A Darr and J M Carver

8. Appointed committee on Arrangement: Eld. N B Jones, O S Harris and A Jones.

9. Appointed committee on Preaching: C Hollingsworth, J N Blanton, B S Farmer, O S Harris, J Scarborough and E H Patrick.

10. Adjourned until 10 o'clock to-morrow morning.

### SATURDAY.

Met pursuant to adjournment and proceeded to call the roll, and all the delegates being present proceeded to business.

11. Called on the committee on Preaching to report, Report handed in: R. Owen and N. Pace in forenoon, and S. C. Johnson in the afternoon.

12. Called for Circular Letter, which was presented by the writer, read, adopted, and ordered to be annexed to these Minutes.

13. Called on the committee on Finance to report. Report made and committee discharged. Amount contributed by the churches, \$15.25.

14. Called for corresponding Letter, which was presented by the writer and adopted.

15. Arranged Union Meetings and attached Oak Grove church to the 2nd District, the Union Meeting of which will be held with Pilgrims' Hope church, Tuscaloosa county, Ala., on Friday before the 3rd Sunday in July, 1889. The 1st District will be held with Bethany church, Pickens county, Ala., on Friday before the 1st Sunday in August, 1889. Introductory Sermon to be preached by Eld. N. B. Jones.

16. Elected ministers to fill the stand on Sunday: Elds. S. C. Johnson

and J. C. Nabors in the forenoon and W. L. Pace in the afternoon.

17. Appointed the next convening of this body with Sarepta church, Greene county, Ala., 3 miles northeast of Pleasant Ridge, on Friday before the 1st Sunday in October, 1889.

18. Elected a brother to write the next Circular Letter, and also one to preach the Introductory Sermon. A. J. Coleman to write and N. B. Jones to Preach.

19. Appointed correspondence to sister Associations: To Zion's Rest, A. J. Coleman, J. N. Blanton and A. Massengil. To Tom Bigby, N. B. Jones, J. M. Carver. To Buttahatchie, Green Carver, E. J. Lancaster. To Hopewell, A. J. Coleman, N. B. Jones, James M. Carver, J. M. Stapp, A. Jones, J. A. Darr.

20. Appointed the clerk treasurer, and that after paying for printing the Minutes he apply the remainder of the funds to his own use.

21. Opened the door for promiscuous business.

22. Rescinded the Act of this Association, held in 1869, wherein she authorized Eld. C. Nance to preach, and that the clerk be authorized to erase the same from the record, as it was transcending the bounds of her authority.

23. Appointed Committees to wait on Five-Mile and Mount Pleasant churches to ascertain the cause of their long absence from the Association: N. B. Jones and O. S. Harris to Five Mile, and R. F. Ellis and E. H. Patrick to mount Pleasant.

24. Called for reading of the Minutes; adopted.

25. On motion, adjourned; prayer by S. C. Johnson.

F. J. GOODMAN, Clerk.

A. J. COLEMAN, Moderator.

Our Association moved along through its business without a ripple or a wave; and to the praise of the wealthy community in which it was held let it be said, that I never saw more courtesy and respect shown any one. By their aid in the good things of the mundane world abounded to superabundance, and our Gospel feast, which fed and nourished the inner man, was equal to it. The brethren appointed to fill the stand on Sunday promptly appeared and filled their places according to appointment, richly laden with Gospel fruit from the Master's pantry

CLERK.

On account of the churches not having furnished us with statistics we cannot possibly make out a correct table; but we urge the churches not to omit this any more. The most of our churches, however, have had some increase, and all are in peace and bound together in love, and humbly trusting in Israel's God, to whom be praises forever.

CLERK.

#### CORRESPONDING LETTER.

*The Pilgrim Rest Association—To the Associations with whom we correspond—Sendeth Christian Salutations, Greeting.*

Beloved Brothers and Sisters in Christ Jesus our Lord:

We received your kind, christian correspondence with the highest appreciation, and gladly reciprocate the same. (See our Minutes.) We are transacting the business of our Association with our usual unanimity. We are glad to say that some of our churches have been blessed with some increase. We hope that in the near future God's children who are scattered in this dark and cloudy day will hear and obey His voice, and come out of here. We know that this will be done whenever He applies His power to the command. We desire to continue our correspondence. Pray for us Farewell.

F. J. GOODMAN, Clerk.

A. J. COLEMAN, Moderator.

# CIRCULAR LETTER.

WRITTEN BY N. B. JONES.

*To the Churches composing Pilgrim Rest Association---Mercy and Peace be multiplied to you.*

In conformity with the order of your body at its last session, I proceed to write a Circular Letter, to be appended to your Minutes. And for that purpose we direct your attention to 12th chap. 2 v. of Romans. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. You will please notice, dear brethren, that this verse commences with the conjunction and; designed to connect the ideas between it and the preceding verse. In that verse he says—I beseech you, brethren, by the mercies of God (notice he does not threaten you with the penalties of Law)—but, he says—I beseech you by the mercies of God. What could be a stronger incentive to obedience?—I beseech you by the mercies of God. When we remember our arrest as sinners by the demands of the Law—saying, pay me that thou owest me, and we were made to see and realize our utter inability to pay; and when despair was sinking us lower than the grave—that unexpected to us, through Jesus Christ, surely we will listen to the beseeching request of God. I beseech you, present your bodies a living sacrifice. The bodies offered on Jewish altars were DEAD BODIES, and were entirely consumed, but we are to present over bodies, a living sacrifice. Seeing you were adjudged, as dead by the Law, and that the Law of the spirit of life, in Christ Jesus, has made us free from the Law of sin and death, but now having arisen in his life to newness of life with Christ, you should be constantly crucifying your bodies of sin, and thus offer them a living sacrifice to God. The motions and propensities of our natures, always tend to sin; and if you live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. Then that we may live to enjoy the continued mercies of God, he tells us plainly what to do and what not to do. What not to do, is to not be conformed to this world, and what to do, is to be transformed. The word conformed is derived from two Greek words, con and form, the meaning of which is, to make like, to comply with or yield—then be not like the world in faith or practice, which will apply to all unscriptural institutions and doctrines or immorality. Hence whosoever loveth the world, is forsooth an enemy to God. How then can ye, being the children of God, be with the world? And if so how can it be known that ye are his children? Know ye not that to whomsoever ye are joined that the twain is one? One in principle, one in interest, and one in reward. But we are told to come out from among them, and be ye separate and I will receive you and be a father unto you, and ye shall be my sons and my daughters, sayeth the Lord. 2nd Cor. 6-17. Of the world proper there is not so much danger, for we are taught that God so loved the world that he gave his only begotten Son; that whosoever believeth on Him should not perish, but have eternal life. But the anti-christian world, claiming to be the church of Christ, and yet rejecting his doctrine and teaching for the doctrines and commandments of men. Many are her devices and temptations so aluring and congenial to our old natures. They change his ordinances, add to and take away from His word, and thus separate what God has joined together. And what is it for? Because God's ways are not congenial with corrupt nature, and unless they take from, add to or rest the scriptures, their false positions in doctrine and practice will not be accepted, by the masses. Hence it becomes necessary for them to alter and make concessions, or the multitude will cease to follow them, and their coffers will be empty, and their false teachers will not be able to indulge in ease and bask in luxury. In order to be popular, they seek the wise of this world and in order to get them, they have conformed, and made concessions, until the truth of God is given the lie with impunity. Ah say they—We must have the scientist, with his wisdom and vain philosophy, who set the word of God aside



who set aside the word of God in the date of creation. How will we get him? He says, that the world is older than the Bible sets it down to be, and we want him. We will make some concessions in an indirect way. Hence they concede and arrange for a silent creation, of which we hear nothing in the word of God. This is only a fragment of their concessions. Read their religious literature, and you will find that it abounds with concessions to the worldly wise. Hence they have many wise men, many mighty, many noble and some almighty, for they presume to convert sinners, to teach them to know and come to God, which the Lord declares they cannot do. But he says, I will bring them and there shall be one fold and one shepherd. Now they have got their many wise and many mighty, and it is evident, that they have called them by their concessions, and thus they have basely exchanged the gold of truth for the dross of error. God says—Not many wise men, not many mighty or prudent are chosen. But he has chosen the weak things of the world to confound the strong, and the ignorant things the wise, and base things of the world and things that are not to bring to naught things that are, that no flesh living should glory in himself. 1st Cor. 1-27. All the so called churches of the world save one, are engaged in adding to, or taking from, God's word, and thus conforming to the world. Let us glance back and see if we can find a likeness to the one which will not conform to this world; and who contends for the faith and doctrine of Christ in its simplicity. Child of God, go back with me to the camps of Israel, and hear the declaration of Baal. After God refuses to let him curse Israel, looking over the camps of Israel he says: Lo this people shall dwell alone and shall not be numbered with the nations. We ask the unprejudiced mind to tell us to-day who it is that answers to this description, of all the denominations of the world? Are we not dwelling alone and aloof from the concessions and institutions of the day which are of man and not of God? For which we are esteemed as the filth and offscouring of all things. 1st Cor. 4-13. We now call your attention to what we are commanded to do. But be ye transformed. This is also a compound word, composed of derivation. It is derived from the Greek word, trans and formed. Trans means ultra, across, over, against or opposed to. Transformed means to change the form of. It is the duty of the church of Christ whenever they see the church or any portion thereof inclined to have a mere form but denying the power of God to change it. The Galatians were in that condition when the Lord sent Paul to their rescue. Then if you would be transformed you must be ultra or against all false ways and false forms and also your own will ways and passion, which stand opposed to God's word or Law, and all things that would tend to conform you to the world. You must cross over man's ways, thoughts and institutions which are taught for doctrine, for God's ways are not as our ways, nor his thoughts as our thoughts. The ways and thoughts of unrenewed man is to save themselves by works of righteousness which they may do, thinking that the race is to the swift and the battle to the strong. But pass thou across their ways, and confess in the language of inspiration, over against this in theology, means, opposed or against anti-Christ in doctrine and practice. When all the religious theories of religion, extant in the world, are reduced to this logical conclusion, there is but two views entertained, in the world. One is summed up in these words—do and live, and the other is live and do. Now we ask all candid minds, is it expected of the child to labor or do, or to say abba father before it is born or has life. We say not. And hence we are opposed, or are against this doctrine, (the world. But when we conform to the teaching of the bible, it says—ye must be born again. And because ye are sons, God hath sent the spirit of his son into your hearts crying—Abba father. Hence, obedience and good works are the result of the new birth, for says the Bible, ye are created in Christ Jesus unto good works which God has before ordained that we should walk in them. Eph. 2-10.

Dear Brethren: Works of zeal are not always good works; obedience is always good. Hence the Scriptures inform us, that it is better to obey than sacrifice. Hence we conclude, that it is not the service that God accepts, but the love of the service. Therefore he says—if ye love me keep My commandments. Therefore we serve God because we love him, which is congenial with our natures, made so by grace. Whilst anti-Christ (the world) serves God through fear, (for the reward) and they often show themselves in their true colors, by mocking us, and saying—that if they believed as we do, they would take their fill of sin, which clearly demonstrates, that they are still in love and alive to sin. But the Scriptures ask the question—how can we that are dead to sin live any longer therein, dear brethren. It is by being transformed by the renewing of your mind, that we prove what is that good and acceptable will of God. But in our carnal mind we are prone to return to the flesh pots of Egypt; but let your renewed minds assure you that they will not satisfy your hunger.



